

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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nected with the paper, may be addressed to BURR
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RELIGIOUS MISCELLANY.

From the N. Y. Observer.

A Caution against Apostasy.

"Now the just shall live by faith; but if any
man draw back, my soul shall have no pleasure in
him. But we are not of them who draw back un-
to perdition, but of them that believe to the saving
of the soul." Heb. x. 38, 39.

We have here a brief scriptural view of the doc-
trine of justification. No doctrine is more impor-
tant than this, none is more worthy of being fre-
quently brought before our minds. Christ's right-
eousness is our justification, and that righteous-
ness is to be received by faith; the just shall live
by faith.

We have here also a scriptural caution against
apostasy. There is much to encourage us to run
with patience the race that is set before us. We
have exceeding great and precious promises, we
have the example of our Lord Jesus Christ, and
of all the holy; and we may animate ourselves
with the confident expectations of victory. Let
us use the means which God has given us, read
his word, call on his name, wait on him in the
sanctuary and in the social circle, and observe his
commandments, that we may not be of them that
draw back to perdition; but of them that believe
to the saving of the soul. Let us persevere in hol-
iness even unto the end; let us go forward, per-
fecting holiness in the fear of God. As there is
much to encourage us to persevere, to hold fast
and hold on, so there is much to deter us from
drawing back. There are awful warnings and
threatenings; the apostate's path is strewn with
dangers and perils; and all along the dreary way
are scattered the dead bodies, and bleaching bones,
and ruined souls, of those who have drawn back un-
to perdition. Here is Lot's wife, a pillar of salt;
here are the carcasses of those who fell in the wil-
derness, awful examples!—1 Cor. x. 1-12; here
is Judas, a self-murderer; here are Ananias and
Sapphira, smitten of God; and here are multitudes
who have gone down to death after being almost
persuaded to become Christians; yes, and multitudes
who professed to be Christians! There are
monuments of wrath all along the apostate's way,
and on each of these it is written, so that he that
runneth may read it; if any man draw back, my
soul shall have no pleasure in him! Yes, they
who now draw back, must read their doom in ev-
ery step of their progress, and they must urge
course, too, over the dead bodies of the slain!
Beware of apostasy. Watch the first indications
of departure from God. Keep your heart with all
diligence. Stay your soul on Jesus Christ.—
Walk in his footsteps, and live to his glory. "For
if we sin wilfully after that we have received the
knowledge of the truth, there remaineth no more
sacrifice for sin, but a certain fearful looking for
of judgment and fiery indignation, which shall de-
vour the adversaries." Heb. x. 26, 27.

We have here also life and death set before us.
There is life, eternal life, the just shall live.—
There is death, perdition, eternal misery and de-
spair. The way of death is plain; it is by draw-
ing back from Christ, or refusing to believe in and
follow him. Reader, which is your choice?—
Would you have life? Then seek justification by
faith in Christ, and persevere in holiness unto the
end. This is salvation, to neglect it, death. Why
will you die? O, accept Christ, receive him as
your Saviour, rely upon him, shun perdition, and
believe to the saving of your soul. W. J. M.

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MS, Esq. Judge.

on the estate of Almon
said district, deceased,
ay of March, instant, at
ice in said district, of the
ment of the Administra-

both direct and admini-

persons interested in
ause) before said court,
therein, by posting said
in said town of Suffield
used last dwelt, and by
rd printed in Hartford.

R. LOOMIS, Judge.

ion of Christ, in all its powers, that spot is the
great city?

Upon other spots sweeter dews may fall; over
other spots brighter rainbows may hang; around
other spots there may be more of poetry and ro-
mance—more that seems like the garden of Eden
before the serpent entered it—but at no point do
the arrows of death fall so rapidly and with such
fearful certainty—upon no point of the footstool
of God is the demoralization and death, going on
with such terrible power, and over no spot are the
shouts of the spirits accursed so loud as that point
which we call the great city.

When the great city, in modern times, throws
off the authority of God, and becomes so proud as
to take its fate into its own hands, the angel of
wo does not now come as he came to Sodom, with
the plial of wrath in his hand, not as he paused over
Babylon, with the mill-stone in his hand, not as
he stood in Jerusalem, waving the drawn sword,
not in the shock of war, as he hurled Nineveh
from her old foundations, and trampled Jerusa-
lem under foot, but he now comes unseen, and
cuts the cords which bind men to conscience, and
the city is cursed by being only a wide gateway
into the world of eternal sinning.

Oh! the city—the great city!—thou personifi-
cation of all that is great, and splendid and glori-
ous, and magnificent among mortals, thou hast no
walls to protect thee, no gates of brass to shut any
thing out from thee; but when I think of thy
multitudes of busy dreamers, each of whom might
shine as the sun in the firmament of heaven, to
eternity; when I think of thy wealth, which if
consecrated to God might make the distant moun-
tain and valley ring for joy; when I think of thy
talents, which might devise and execute a high-
way for our God; when I think of thy fashions
and follies, which are the sea in which such mul-
titudes float down to ruin; when I think of the
cold graves, which hide so many of thy sons and
daughters every week; when I think of that mul-
titude of souls, so feverish, so restless, so longing
for somebody to show them something good;—
when I think of thy sins, so great, so constantly
crying to heaven for vengeance, and when I think
of that long, long eternity which we must short-
ly meet, I tremble, and bless God that with a fee-
ble voice, though with the impotency of dust and
ashes, I may speak to these my hearers, and beg
their prayers, their sympathies, and their hearts,
for the work of saving the great cities of our land.
I shall try, God permitting, on a future occasion,
to tell them what they may do, and how they
may do it. In the meantime, let it be written on
the heart, that the man who lives and acts as a
member of the great city, has a vast responsibility
resting upon him. He has abundant opportuni-
ties to do good, and fearful will be his account if
he neglects and wastes them. The ship in which
he has taken his passage to the eternal world, is
freighted with treasures which worlds could not
purchase. All around are the rocks and the quick-
sands, and the ten thousand dangers. This car-
go can be landed safely—and everlasting songs of
gratitude shall be poured upon the head of every
one who is faithful; but fearfully will he meet
his doom, who lived and died on such a spot, and
all he did was to help men to unfit themselves for
heaven.—*Rev. John Todd.*

Honor to whom honor is due.

We clip the following from the editorial columns
of the *Protestant and Herald*; we commend it to
the attention of Pedobaptists, and particularly to
the readers of the South Western Christian Advo-
cate.

"SYLLOGISM.—A writer in a late number of the
South Western Christian Advocate, attempts to
syllogize his Baptist brethren out of their 'Close
Communion' practice, but unfortunately he as-
sumes an untenable position. He says:

"To show the position occupied by the Baptists
we will use two or three syllogisms; first remark-
ing that the Baptists admit that Methodists are
christians, and that the table which they (the Bat-
tists) spread is the Lord's table.

"All christians have a right to a seat at the
Lord's table, but Methodists have not a right.

"Therefore, Methodists are not christians.

"We will try another.

"All christians have a right to a place at the
Lord's table, but Methodists are christians, (so say
the Baptists.) Therefore, Methodists have a right
to a seat at the Lord's table.

"We will try one more.

"All Christians have a right to a place at the
Lord's table, but all christians have not a right to
the Baptist table; therefore, the Baptist's table is
not the Lord's table."

"Now in a sense of being prepared for it, every
christian has a right to a seat at the Lord's table,
but in another sense as not being a member of the
church by the initiatory rite of Baptism, he has no
right to such a seat. The first proposition, there-
fore, takes for granted the very thing to be proved,
that all christians, even those out of the church
have a right to a seat at the Lord's table. This
is not admitted by the Baptists nor the Pedobap-
tists. They hold that an individual must be bat-
tized, before he has a right to a seat at the com-
munion. If the writer had said that baptized per-
sons had such a right, it would have been admit-
ted by all, and his Baptist brethren could not have
escaped his conclusions. The celebrated Baptist
preacher, Robert Hall, advocated 'open com-
munion,' and yet to preserve consistency, he had to
maintain that baptism was not necessary to com-
munion, that a man who gave good evidence of
piety, though not a member of the church should
be allowed to commune. Then, however inconsis-
tent our Baptist brethren may be in allowing us
and others to be christians, and ministers, by
preaching and praying with us, and then at the
communion table denying that we are ministers, or
even members of the church, yet 'close com-
munion is the necessary consequence of their belief
as to the mode of baptism.' They are, we think,
wrong in not allowing other modes of baptism to
be valid, but believing as they do, their practice
as to communion is consistent with their prin-
ciples. Their inconsistency consists in ad-

mitting in any form that any other denominations
constitute any part of the visible kingdom of
Christ. The legitimate tendency of their prin-
ciples is to un-church us all, and like High Church-
men, turn us over to the 'uncovenanted mercies
of God.'

The spirit of candor and frankness manifested
by the editor of the *Herald*, in the above article,
is alike creditable to his head and his heart. The
Herald has of late, published some articles on com-
munion, of a tone not usual to Presbyterian prints,
and which encourages the hope that the true doc-
trine upon that subject is more candidly sought
for, than formerly, and will ultimately be practis-
ed by that denomination.

The editor is still, however, in some error, as to
Baptist 'inconsistency,' in this matter. Baptists
maintain that baptism is an indispensable qualifi-
cation to church membership. (That none are
entitled to baptism, but believers, (christians).—
Using the word *christian* as synonymous with be-
liever, they must esteem a man a christian before
they can admit him to baptism, and he must be
baptized before he can be admitted to church mem-
bership. There is no 'inconsistency' therefore,
in treating all persons whom they esteem as
converted persons, with all the christian courtesy
which they would treat candidates for bap-
tism, or in associating with them in any religious
exercise in which an unbaptized believer may en-
gage, and yet not think him entitled to church or-
dinances. Baptists esteem the supper to be, em-
phatically a church ordinance—they maintain that
it cannot be lawfully observed in any way but by
the church collectively, and by none but lawful
church members. We hope that this short analy-
sis of Baptist principles will relieve the editor's
mind from the only difficulty which seems to em-
barrass it upon this subject.—*Banner and Pioneer.*

London Anniversaries.

BIBLE (BAPTIST) TRANSLATION SOCIETY.—The
first anniversary of this Society was held in Lon-
don, on the 30th of April. The report commences
by stating the necessity which existed for the
formation of the society, and that since it entered
upon a sphere of labor from which the other Bi-
ble societies have withdrawn, it was not their bi-
ble, much less their opponent. Resolutions ap-
proving of its formation had been passed at twen-
ty-four associations, comprising an aggregate of
more than 700 churches. A communication had
been received from the American and Foreign Bi-
ble Society, expressing their satisfaction at the
formation of the instrument, and they had since
transmitted to it the sum of £1,032 2s 3d. Aid
had been afforded in the completion of 85,000
books, consisting of the whole or portions of the
Word of God, and to 46,500 new in progress.—
The receipts had been upward of £2000 in addi-
tion to the sum sent from America, of which £1,
500 had been remitted to India through the Baptist
Missionary Society.

NAVAL AND MILITARY BIBLE SOCIETY.—The
anniversary meeting of this society took place last
month in London. From the report of the past
year's proceedings, it appeared that 3,018 copies
of the Holy Scriptures had been supplied to 22
regiments and corps at home, in addition to a
great number sent to our distant possessions for
the use of men on actual service as well as for in-
valids in the hospitals, &c. Twenty-six of her
Majesty's ships had been supplied with 2,826 cop-
ies of the Scriptures, the issue being larger than
any previous year. The vessels engaged in the
Niger expedition had partaken of the bounty of
the society. Their liberality was not confined to
men in the government service, as 2,136 books
had been distributed to seamen in merchant ves-
sels, making in all 13,340 copies, 1,225 above
the circulation during the preceding year. The
receipts amounted to £2,311 17s 11d, and the dis-
bursements left a balance in favor of the society
of £31 6s 7d.

BRITISH AND FOREIGN BIBLE SOCIETY.—The
annual meeting of the British and Foreign Bible
Society took place on Wednesday, in the great
room at Exeter Hall, which was filled in every
part. The Right Hon. Lord Bexley took the
chair. The Secretary proceeded to read the re-
port occupying nearly an hour and a half, from
which it appeared, that the issues of Bibles and
Testaments had been during the past year greater
than any year since the foundation of the soci-
ety, being 900,912, making a total, since the first
establishment, of upwards of 13,000,000, exclu-
sive of 9,000,000 issued upon the continents of
Europe and America, together making a grand to-
tal of twenty-two millions! The receipts for last
year were £101,329, 9s 2d, being less than
those of the previous year £10,000. But this was
explained by that year's accounts including one
single legacy of £13,000. The free contributions
had in the last year been less by £500 than those
of the preceding, but the donations gave an excess
of £6,871. The amount of sales was £257,585,
17s 8d, leaving for the general purposes of the so-
ciety £42,742, 12s 5d. The committee gratefully
acknowledge a number of small free contribu-
tions from schools in different counties of Eng-
land and Wales, also a handsome amount from the
little Island of Anglesey, which gave an average
of 3d, to every inhabitant of the county.

The First Love.

This sweet and delightful state, is generally ex-
perienced in the early period of conversion. Un-
der the almighty influence of the Spirit of God,
the delusions that had obscured the barrenness of
our hearts gradually melt away like snow. It
rends the veil of self deception, and before we are
aware, our entire destruction of peace and joy is
presented to our view, though we had till then
deemed ourselves full and in need of nothing.—
We feel voids that must be filled up, and spiritual
wants that must be satisfied. We find it is not
with us as it should be, and we become deeply im-
pressed with the necessity of a change. Words
and actions, sentiments and pursuits, which have
hitherto appeared correct and good, begin to dis-
turb us, and we feel an inward gnawing, like the
worm that dieth not, and the fire that is not

quenched. Then we run to and fro to seek a
cure, and how we may still the raging thirst of
the soul. But this world is not Gilead, and its re-
liefs, counsels and consolations are broken cys-
terns that can hold no water. The stronger this
feeling becomes, the greater our depression and
grief; till at length there is an end of all joy, the
sluces of sorrow are opened, and laughing is turned
into bitter weeping. The Spirit breathes upon
the soul, the icy hands of natural pride and im-
penitence begin to fall asunder, and the sinner be-
holds his misery divested of every covering.—
Where now shall we look for help? Behold even
here the work of grace, a Hand in the cloud that
guides securely and never leads astray. He
comes to Jesus, sighs and implores for mercy, and
having received an answer in his soul, that sweet
season commences when, like the Bride, he has
the Lord upon his couch. How delightful his
sensation! What life compared with the mis-
erable existence afforded by the world? Let us
call to mind our experience, when our spiritual af-
fections possessed their early freshness. We could
then, like children, shed tears of joyful emotion
as often as we perused the Scriptures, or reflected
on the faithfulness of the Lord on his word and
history. How great was then our joy when we
heard his name preached, and his people bear tes-
timony to his faithfulness! With what ardor we
were filled when his praises were sung; with what
fervor we prayed, with what necessity, with what
desire and love? How strongly were we then in-
clined to speak of him, and thought to convert
the world at once, and to proclaim his name from
the house-tops: 'in the streets! Then we glori-
ed in difficulties, that we might overcome them
in the strength of the Lord; and we sought for liv-
ing stones wherewith speedily to erect a temple
to our God. How incomprehensible it appeared
to us that other Christians were so still, so calm
and composed, that they did not participate in the
fullness of our joy, or join in our triumphal com-
plaints, while we imagined that with sighing and
complaining we had forever done. Do you still
recollect this time? Then in this sense, in which
the Bride in the text meant it, we had the Lord
upon our couch.—*Krummacker's Solomon.*

The Cumberland Presbyterian Church.

A late number of the *Christian World* contains
an extended account of the rise and progress of
this denomination of Christians, from which we
collect the following particulars:

During a revival of religion in Logan county,
Kentucky, the Transylvania Presbytery, feeling
deeply the need of more than ordinary ministerial
assistance, licensed three young men to preach the
gospel, who had not been regularly educated, and
who differed in doctrine from the great body of
Presbyterians on the subject of Predestination.—
In the succeeding year, 1802, the Kentucky Syn-
od divided the Presbytery and formed from it the
Cumberland Presbytery in which was a ma-
jority in favor of what have sometimes been called
'New Measures.' Several of the members of the
new Presbytery remonstrated to the Synod
against the action of the brethren, especially con-
cerning the licensing and ordaining men to the
ministry. From this we suppose, although it is
not mentioned, that the Cumberland Presbytery
had ordained the young men before mentioned.—
The Synod cited the Presbytery with licentiate
and candidates to appear before a commission.—
The commissioners demanded that all the persons
whom the Presbytery had ordained or licensed
should be given up for a re-examination. This
was strenuously refused, and the commissioners
formally prohibited all the members of the Pres-
bytery from preaching the Gospel, &c. The mat-
ter came before the General Assembly and was
referred back to the Synod of Kentucky, and this
body eventually dissolved the Cumberland Pres-
bytery.

The members immediately formed a separate
organization, increased rapidly from a single Pres-
bytery to a Synod, and from a Synod to a General
Assembly, and now number 12 Synods, 51 Pres-
byteries, and nearly one hundred thousand com-
municants. They adopt the Westminster Con-
fession of Faith with the exception of the doc-
trines of election and predestination. They have
a Manual Labor College, well endowed, near
Princeton, Caldwell Co., Ky., and two religious
papers, the *Banner of Peace*, at Princeton, Ky.,
and the *Union Evangelist*, at Uniontown, Pa.

We regret that an article in the *Christian World*
is rather too argumentative in its character for a
more history of facts. In some instances where
statements are expected to be made, we are sup-
plied with questions, and are left to infer matters
of fact. This is especially the case in regard to
the ultimate action of the General Assembly and
the nature of the council spoken of in the doings
of the Synod.—*Bap. Adv.*

SEVENTH DAY BAPTISTS.—Br. Hinkley, of In-
diana, proposes the following plan, by which our
seventh day brethren can be made first day Bat-
tists without sacrificing their conscientious scrup-
les. It is founded on the fact that a ship sailing
westerly around the world, gains one day on the
time at the port from which she sailed. He
says:—

"Let them embark at any of our eastern sea-
ports on a voyage around the world, sailing round
Cape Horn, across the Pacific, Indian and Atlan-
tic oceans, to the port of their embarkation, and
if they have worshipped regularly on the seventh
day during the voyage, they will find on their return
that the day on which they worship is the first day
of the week, or christian sabbath. Thus enabling
them to unite with other christian churches, in
observing the first, instead of the seventh day,
without feeling that they have departed from the
original command."—*Cross & Journal.*

The indulgent parent, who takes pleasure in
giving a child, after the age of eighteen months,
all he craves, 'should be presented,' says a cele-
brated physician, 'as a directing post, in a cross-
road, with three indexes, one pointing to an igno-
minious death, one to a lunatic asylum, the other
to poverty and distress.'

THE EVENING OF LIFE.—Amid life's varied
streams, and sources of transport and pain, often
mingled and often alternating, we learn at least
to prefer those milder and more certain, or endur-
ing pleasures, which calmly soothe us, to the bus-
tle, the labor and excitement, that engage and an-
imate our youth and mature strength. Agitation
and emotion at length lose their charm—they dis-
turb more than they animate us. As age advanc-
es to its sober evening, we perceive and appreci-
ate the calm of conscious life without pain, of se-
date tranquility, of repose, yet not inactive
thought, of sensibility without perturbation, of pa-
tient hope, of resting mobility, of sensations that
please, but do not agitate, of intellectual rumina-
tion, and of those solemn aspirations of sacred fore-
sight, of prospective gratitude, and of humble reli-
ance on the great mediatorial Benefactor, which
close our mortal days with true dignity, and make
even dissolution an inestimable blessing.—*Sharon
Turner.*

HABITS OF DISTINGUISHED MEN.

Huet was so studious that his wife was obliged
to drag him from his books to his dinner.

Thuanus studied seventeen hours a day for
seventy years; that he might lose no time, some
one read to him while dressing or at meals.

Cicero says of himself, that he occupied his
mind with literature and philosophy, at home and
abroad, in the city, and in the country, walking
or riding.

Pliny in a letter mentions that even in bear-
hunting he employed the intervals of the chase
in reading; but this was contrary to the rule of
doing one thing at a time.

When Sir William Jones was young, having
a singular thirst for knowledge, he often asked
questions of his mother; her answer was, 'read,
my son, and you will find out.' He followed her
advice.

Gibbon says in his life of himself, 'I would not
exchange my love of study for all the wealth of
the Indies.'

Bayle mentions an author, who was also a
printer, who printed a large book directly from
his head, like Minerva from the head of Jupiter.
The same writer mentions another author who
wrote the whole of a large book with only one
quill.

Erasmus composed in his chaise, while on a
journey to Italy.

Sheridan sometimes wrote his plays on the pa-
per that came round his tobacco.

CHILDREN'S CORNER.

From the S. S. Treasury.

"I don't feel so happy to-night."

A few evenings since, a lady overheard the fol-
lowing conversation between her cook and a lit-
tle girl about ten years old, who had lived with
her but a few days.

Mary. I don't feel so happy to-night as I did
last night.

Betsy. Why not, are you home-sick?

M. No, I am sure I am not home-sick, for
there is nothing here to make me home-sick.

B. Well, what is it then?

M. I have told a lie to-day, and that is the reason
I don't feel happy.

B. Told a lie? and about what?

M. Why, when that girl came here this after-
noon and inquired if you were at home, I said no,
when you were at home.

B. But you thought I had gone out, didn't
you?

M. Yes, I did, certainly.

B. Then it was not a lie, because you did not
intend to deceive her.

M. I told her you were not at home, when you
was at home, and I am sure that was telling a lie.

This little girl would not go to bed until the
meaning of a lie had been explained to her, and
her conscience could rest easy from the thought
that she had told her a lie. How much more con-
fidence did that lady feel in her after this conver-
sation, and how did she bless God for the Sabbath
school where this child had been taught the sin
of lying.

The Regret.

Oh, call my sister back to me,
I cannot play alone—
The summer comes with flower and bee;
Where is my sister gone?
While my sister with me played,
Would I had loved her more!

Ellen is dying! Sir, Ellen is dying! O, I wish
I had never quarrelled with her! Think she will
forgive me? I would give any thing in the
world, if I had never quarrelled with her!

These feeling words were uttered by a little girl,
a few days since, when her sister was dying. Su-
san had always been considered a kind child, and
the depth of her feelings, now that her sister was
dying, showed that she was affectionate. But
now, as she felt how much she loved her sister, she
felt too that she had not always treated her kindly.
Ellen had been taken ill a few days before
with a disease of the brain, which deprived her of
reason the most of the time. A few moments
before she breathed her last, reason returned, and
Susan had the privilege of asking her forgiveness
for having been unkind to her.

I shall not soon lose the impression made on
my mind by the words of Susan, nor forget the
deep regret she manifested for her ill treatment of
her sister.

May not this simple incident, simple as it is,
teach my youthful readers a lesson? You have a
brother and sister whom you love. Perhaps some-
time you have been selfish, or unkind, to them, or
even quarrelled with them. If that brother or
sister should, think you would not regret, like Su-
san, that you had behaved in this manner? Be-
sides, it is a sin against God.—*S. S. Messenger.*

THE WAY TO SOAR.—A gentleman disposed to
be liberal according to his means, was expostulat-
ed with by a near relative, on the ground of his
being too free in his contributions. His brief re-
ply was, "Like one in a balloon, I rise in propor-
tion to the weight I throw out."—*Presbyterian.*

Antiquity of the Baptists.

Mosheim's testimony, relative to the antiquity of the Baptists, has been so often cited by Baptist writers, that it seems almost unnecessary to report it here. We, however, add it, not so much with the view of giving publicity to it, as with the view of corroborating it by the testimony of others; that "in the mouth of two or three witnesses every word may be established."

"The true origin of the sect," says our author, "which acquired the name of Anabaptists by their administering anew the rite of Baptism to those who came over to their communion, and derived that of the *Mennonites* from the famous man to whom they owe the greatest part of their present felicity, is hidden in the depths of antiquity, and is, of consequence, extremely difficult to be ascertained." On this testimony, we take the liberty of making a remark or two.

The author admits of the Baptists what has not been, and what cannot be admitted of any of the other denominations of the age—that their origin "is hidden in the depths of antiquity." His difficulty in ascertaining their true origin could have proceeded only from an intellectual blindness produced either by education or by prejudice, or by the joint influence of both. He sought for it where it was not to be found—among the institutions of men. All that it was reasonable to expect him to discover, in a search thus directed, was, that the Baptist principles prevailed from the earliest period of the Christian Church.—This discovery he announces that he had made. Had he sought among the institutions of the Saviour, he would have that which to him remained a desideratum—the origin of the creed and practice of Baptists. Their origin, we will add, if hidden, is hidden only in heaven, from whence it certainly came.

The editors of the *Edinburgh Encyclopedia*, under the caption "Baptists," observe,—"When we take a superficial view of this sect, collected as it were into one society, and in its present embodied form, nothing appears more easy than to write its history, and to specify the doctrines which are peculiar to it. But when we come to examine it more minutely, and endeavor to analyze it into its elementary parts, we find that it is composed of very different materials, that its origin is hid in the darkness of antiquity," &c.—Again, speaking of the "Anabaptists," they represent them as "a sect whose origin it is difficult to trace," and adds, "there can be no doubt that there were many who held these opinions before the time of the Reformation."

It is to be regretted, that so many of those who write on ecclesiastical affairs, should be content to take only "a superficial view" of the history of the Baptists. The authors, from whose writings the above extracts are made, bear testimony that such a view is insufficient to acquaint one with the true history of the denomination, and that a more minute examination would not fail to lead the candid to admit that the Baptists had, at least, a very early origin. In reference to the "very different materials," of which they represent that the Baptist church at an early period was composed, we have only to observe, that this has ever been a characteristic of the true church, even from the days of the apostles, as the sacred writings abundantly show; and the Saviour himself gives an assurance, that such will ever be its characteristic, through all future time. This diversity very naturally results from the rejection of those creeds and canons, that tend only to fetter the mind and restrain the free exercise of conscience. It exists in the present day, and is often cast upon Baptists as a reproach. But that which is designed to dishonor, only tends to exalt, inasmuch as it serves to identify them, in one particular, if in no other, with the true church of Christ.

That the Vaudois held the tenets which peculiarly distinguished Baptists from other denominations, is a fact well known. Proofs of this will be produced, probably, in some of our subsequent notes. For the present, we assume the fact as admitted. Smedley, in his "History of the Reformed in France," speaks of these as the "forerunners of the Reformation, who, *time immemorial*, had preserved the faith and usages of primitive Christianity, in the depth of their tranquil valleys in Piedmont."

The limits of our periodical will not permit us to adduce all the testimony that might be presented. We must be content to introduce only a sufficient number to establish, to the satisfaction of the candid inquirer, the points upon which we severally touch. Those who will reject the testimony of two or three credible witnesses, would, in all probability, reject the testimony of as many hundred. With the captious and intentionally sceptical we desire to have nothing to do. We leave them to the judgment of God, and endeavor to add our remarks to the honest, inquiring and scrupulously conscientious Christian.—*Bap. Chronicle*.

Look out for the Snake.

We find in the Boston Watchman the following extract of a lecture on Temperance, recently delivered by the Rev. Mr. Turnbull, in the Odeon, furnishing a very striking illustration of the conduct of many in relation to the deceiver.

"Allow me for a moment, to transport you, in imagination, to the banks of some lonely stream far off among the hills. There, beneath the shade of a wide-spreading tree, you perceive a lovely boy asleep, in the soft security of unconscious innocence. The air is bland, the bees are humming among the flowers, the birds are singing among the branches, and all nature is instinct with beauty and gladness. The boy is dreaming of his home, of his mother, perhaps, or of his little sister, with whom he has been playing all the morning in the woods. But look again—do you not see that serpent gliding stealthily along, with his eye fixed upon the boy? It draws nearer and nearer—there it mounts upon his body—erects its crested head—swells and quivers with rage, and now—now, with the rapidity of lightning, buries its fangs in his neck. Awakened to the danger of his situation, he screams with terror, and struggles for a moment with his enemy, but all in vain. A change comes over his countenance—his bright blue eyes grow dim—a convulsive shudder passes over his frame, and all is still. By and bye friends come to the place, discover the melancholy catastrophe, carry the child to his heart-broken parents, and afterwards follow him, with slow and mournful steps, to the grave. What will be done to the serpent? One

cries, 'kill it!' 'O no!' cries another, 'that would be wrong! He is a creature of God! See how beautiful his colors! how beautiful his movements! We shall tame him—bring him under discipline—use him very moderately and carefully, bring him into our houses, or put him into the bar-room of the village, and render him a source of infinite amusement.' 'But look,' cries a third, 'there is blood upon his jaws! he has killed the child, and ought to be stoned without delay.' 'Not quite so fast, my good friend,' exclaims the former speaker—that was a mere accident—it was not the fault of the serpent, but of the child, who ought to have known better, or of his parents, who ought to have kept him at home.' 'But,' says an old, sagacious-looking man—who till this time had taken no part in the conversation—I advise you all to look out for him, for he may bite again!—'O, it is replied, 'we shall take care of that.' 'I'm sure he won't bite me!' says one. 'Nor me!' says another. 'Nor me!' says a third. So exclaim the majority, in their unparalleled sagacity. The serpent is therefore introduced to the family circle, and with some few precautions, is permitted to gambol with the children.

"Why is it, that in this city, the most polished, the most intelligent, and perhaps the most religious in the land, a more malignant serpent is not only suffered to roam at large, but is nursed and guarded by municipal regulations. Why is it that his trail is found in every street, that his fiery eye looks out from every tavern, and that he lies coiled up in every grog-shop? Why is it that he is permitted to plant his deadly sting in the hearts of our friends, our acquaintances and our children? Have not we—have not our municipal authorities, listened to the shrieks of his dying victims, and followed them in multitudes to the grave? Where is our benevolence, where is our wisdom, where, above all, is our religion, if we suffer this? Can we answer it to our conscience, or our God, if we longer permit the monster to roam at large, or even to exist?"

Singapore.

The ensuing description of Singapore is extracted from a recent communication sent by Mr. Goddard, one of the American missionaries stationed at Siam.—*Bap. Adv.*

Singapore is one of those central points where persons meet from all parts of the globe. Situated at the southern extremity of the Malayan peninsula, it forms a sort of an *inn* on the great highway of the ocean. Though in itself but an insignificant island, 25 miles by 10, and containing but 25,000 inhabitants, most of whom are of the very lowest classes, its situation renders it a place of commercial activity. It is a sort of distributing office, where the productions of all climates are collected, exchanged, and again sent abroad. There is scarcely an article, though it be useful only to the most distant inhabitants of the world, but finds a market here. At the same time, the population, composed of representatives from almost all nations, forms a connecting link between the most highly civilized and the most barbarous people. The ships of the West, the junks of the East, and the prames from the islands of the sea, all anchor in the same harbor, and their cargoes are thrown into the same common mart. Amid this commingling of nations and of merchandize, each individual retains to a great extent, his national peculiarities of costume and religion.

There is a chapel occupied by the Church of England, supplied at present by Mr. Norgate, who is supported by Government, and appointed by the Bishop of Calcutta. His preaching was evangelical. There are services both on Sabbath morning and evening. Few of the merchants attend, and I fear little influence is exerted over the place; they have a very tolerable organ, but until lately no vocal music. There is also a chapel belonging to the London Missionary Society, where there are services in English at 5 o'clock, P. M., on Sabbath, for the benefit of the Missionaries—the small Presbyterian church, and what few others are disposed to attend.

There are two Roman chapels—one supplied by French missionaries, and the other by a Portuguese. Their services consist chiefly in saying the mass in Latin and chanting. The French chapel is fitted up in a very imposing style, and considerable number attend its worship. It is supplied by the Bishop of Siam, who has resided at Singapore for some time, and has recently professed to have an Edict from the Pope, annexing that place and Malacca to his dominions—but he is now engaged in a contest with the Portuguese priest, who denies that any such edict has been received, or if it has, must be spurious, and asserts his own right to the exclusive spiritual dominion of the place.

There is so little difference between the Romish worship and the heathen, that it is no very difficult matter to make converts, if any consideration of worldly interest is presented; and the showy nature of the worship, together with the fact that it connects them with the European population, whom they feel to be their superiors, always presents some such consideration. While on the other hand, all in the gospel which offends human pride and lays hold on the heart of man is removed. It is as easy to worship a splendid cross or picture of Christ, or some saint, as to worship the picture of an ancient sage. Hence it is no wonder that among nations which have always been accustomed to worship in blind adoration, the Romish religion should spread with considerable rapidity.

There is also an Armenian chapel, where the services are conducted in a dead language—considerable numbers attend. Besides, there are Mohammedan mosques, and Chinese temples, and other places of worship.

There is a mission at Singapore supported by the London Missionary Society, enjoying the labors of Rev. J. Stronach and Mr. Kensbury. The former attends to the Chinese—has become tolerably familiar with the language, and spends considerable time in distributing tracts and conversing with the people. As yet, he has no converts under his care. Mr. K. is devoted to the Malays—speaks their language fluently—has under his care four converts, and a school of a dozen boys, who are given to him by their parents for four or five years, and he has the whole care of them. One of the converts is from the school.

There is also a mission at Singapore supported by the A. B. C. F. M., consisting at present of Mr. Ball and his wife, who have made considerable proficiency in the study of Chinese, and have under their care a school of 12 Chinese girls, whose

fathers are Chinese and mothers Malays, as no women ever leave China, who are given up to them by legal contract for five or six years, and are supported and taught both Chinese and English. Mr. North has a very thorough knowledge of Malay—is a printer and assists in the other departments of the mission. Mr. Travelli has the care of the boys' school, which consists of about forty Chinese and fifteen Malay boys, who are bound on the same principles as the members of the other schools. The plan is to educate them in English, barely teaching them to read Chinese. Many of these boys can read and talk English very well, and have advanced considerably in grammar, arithmetic, geometry, history, and some in Algebra, geometry, and astronomy. One member of the school has been admitted to communion on profession of faith, and others appear very encouraging. This school is much the most flourishing one in the place. The other missionaries of this Board are absent. Some having left finally, and others temporarily on account of ill health. Under the care of the missionaries of this Board are seven or eight Chinese converts.

There is also a mission sustained by the Assembly of the Presbyterian Church—by whom Mr. McBoyd has just been sent out; their former missionaries, Messrs. Mitchell and Orr, the one having died, and the other been compelled to leave by bad health.

There is, besides, a school supported by charity, under the care of Mr. Dickinson, a former missionary of that Board, and Mr. J. H. More. It receives scholars of all nations and languages, who come and go at their pleasure, and are instructed in their own language and in English, if they wish. There are usually about 200 attendants, but many of them do not stay long enough to make much attainment.

From all these circumstances there goes abroad an impression in favor of European civilization. Multitudes affect to imitate the customs and manners of the English, and the mass of people, of whatever nation, readily yield to the English. But I fear the religious influence is not very good. Indeed, many forms of immorality are practised, even by those in the highest places of authority, of which even the heathen ought to be ashamed. One of the most common is that of living in an unmarried state in connection with native females. The use of wines and spirits is almost universal, though intoxication is seldom to be seen among Europeans. Among the Chinese, the use of opium is equally common. The drug is sold by license from government. One China-man pays a specified sum to Government, and then all retailers must purchase a license from him. Opium shops are very numerous, and the opium cheap, and when a habit of using it is formed, it is next to impossible to leave it off. Multitudes pine away and sink to a premature grave in consequence of this poison, and a person using it is very insensible to all the admonitions of religion.

China.

Dr. Parker lately preached in Boston, and from his narrative then delivered, we extract some interesting memorials.

He first opened an Infirmary at Singapore, where he was joined by Dr. Bradley. A signal blessing attended these incipient labors. Surgical cases of a rare nature were presented, the cure of which was calculated to make a deep impression upon the minds they wish to benefit; and the persons on whom these operations were performed, received books in their own languages, which pointed them to the great Physician of souls, read them, and recommended them to their countrymen. In one instance, a Malay chief sent a deputation 100 miles, for a prescription, and received with it a copy of the Bible. Religious services were held with the patients every Sabbath.

He reverted to the foundation of the Ophthalmic Hospital, which was opened at Canton, in 1835; since which, about 8000 Chinese patients had been received, besides those of other nations.—The absence of the English physician from Calcutta, and the destitution of surgeons on board American merchant ships, had rendered it necessary for him repeatedly to visit Whampoa, in cases of dangerous illness, and the care of the sick residents in Canton had for the last year devolved upon him. These, together with the care of Chinese patients, Chinese studies, translations of the correspondence between the government and foreigners, with the performance of divine worship in English every Sabbath, had furnished full employ for his time and strength, and rendered the brief recess he is now enjoying, both necessary and agreeable.

The Chinese call the physician the "Great Nation's Arm;" and the Missionary Physician has acquired the appellation of the "Great Nation's long Arm," and not inappropriately, for he may sit in Canton and reach the remotest parts of the empire—he believed there was not one of the eighteen provinces which had not been represented at the hospital, and he spoke of the signal success of this institution, as signal evidence of the divine blessing upon it. So manifest was this to the residents, that a Medical Missionary Society had been formed, and at Macao, a hospital capable of holding 200 patients had been purchased. The patients all know that the missionary physician labors for no earthly reward, and often has it been whispered among them, "He is a Christian; therefore he heals our diseases." He quoted the opinion of Leang Afa, who says, that when he talks to his countrymen about Jesus Christ, they laugh at him, for their hearts are very hard, but in regard to those who have been at the hospital, he says their hearts are very soft. By means of these labors, great influence was gained over their prejudices, to illustrate which, he mentioned some cases of deep interest, where after curing persons of blindness, and other diseases of long standing, opportunities had been presented of speaking to them of Jesus. He was enabled also, to declare the hopes of the gospel to the dying. The highest officers of the province, the present governor, and imperial commissioner Lin not excepted, had repeatedly availed themselves of the benefits of the hospital.

On the day the medical institution was closed, about 200 Chinese patients and their friends were present, and some who had just come, fell at his feet and entreated that they might be cured before he left. He spoke also, with deep interest of the young men, under his care, who had made good progress in the science of medicine, and were able to write the English language, and had

acquired considerable knowledge of religious truth, which they regarded with approbation.

After reverting with grateful acknowledgements to the many providential escapes and deliverances which he had experienced, and expressing his regret that he could not report the conversion of souls through the instrumentality of his labors, he concluded by remarking that the China mission is peculiar, and in many respects unlike any other. There is a great work of preparation to be done before the minds and hearts of the Chinese can be approached. Is the clearing away of the rubbish, and laying the foundation stones, because unseen, less important than the laying of the top stones? The Bible has been translated, dictionaries and other works prepared, laborers multiplied, and a great preparatory work has been accomplished.

He alluded to the present crisis of affairs in China, as the period of the wane of the present dynasty, and from present appearances its overthrow may not be distant, and appealed with great earnestness in behalf of the millions of China, that the churches would take advantage of the changes likely to result from this crisis, by their prayers and efforts, to secure the accession of this vast empire to the acknowledged dominion of Zion's King.

Mr. Jepson.—By the following from the Christian Watchman, it appears that Mr. Judson has accomplished a great work, which should call forth the gratitude of every christian heart for the blessing of God on the labors of his devoted servant.

At the last Monthly Concert in Boston, a letter from Dr. Judson was read, expressive of his high gratification at having put to the press the last sheet of his revised translation of the Scriptures, in Aug. last. The work of revival he says, has been far more laborious than that of translating at first. The amount of labor and care bestowed on it are immense, both as it regards the critical and thorough manner in which he has investigated the Hebrew and Greek originals, and his efforts to render them into the most intelligible and expressive words and idioms of the language into which he translates. Although very difficult to be pleased with his own productions, he manifests considerable satisfaction with this.—In reference to the invitations which he has repeatedly received to visit this country, he replies that he cannot think of it in the present improved state of his health.

DEATH OF A KAREN PREACHER.—Mrs. Abbott writes under date of Sept. last:

"Old Ko Thah Byu, the veteran preacher among his countrymen, the Karens, was called to receive his reward a few days ago, leaving a wife and two little children here, in a land of strangers. I need not write his eulogy; for you know the old man to have been the pioneer in preaching the gospel in the jungles of Tavoy, Maulmain, Rangun, and I may add Arrakan. Though his labors were short here, I trust they were owned and blessed of Heaven. The old man had been feeble, suffering from rheumatism, difficulty in breathing &c., for some years. He was taken worse, accompanied by a fever, while at a village near—Conscious that he was near his end, he expressed a wish to come and spend his last days with Mr. Abbott, to whom he had been much attached since he first went with us to Rangun. Mr. A., sent a boat and brought him in, and did everything in his power to restore the old man—but all in vain. His work was done below, and we trust his spirit was ripe for glory.—*Banner and Pioneer*.

METHODIST MISSIONS.—There are under the Superintendence of the Methodist Missionary Society of the U. S., 62 foreign missionaries; 5,106 church members, and 2,000 scholars; also, 302 domestic missionaries, 42,104 church members, and 6,040 scholars. Receipts last year, \$155,669; expenditures, \$158,698.—*Ibid.*

AN APPROPRIATE ANSWER.—A Methodist minister, who had some dozen or more persons to baptize, was asking them "how they would be baptized?" when one of the number, with great simplicity, replied, that she did not wish to be baptized at all, she wanted to be sprinkled!—*Ib.*

COMMUNICATIONS.

For the Christian Secretary.

Is Christ our Example?

"I am the way—follow me."—JESUS.
"Be ye followers of me, even as I also am of Christ."—PAUL.
"Christ also suffered for us, leaving us an example that ye should follow in his steps."—PETER.
"These are they who follow the Lamb whithersoever he goeth."—JOHN.
"Christ, in his baptism, is no example for Christians."—REV. F. W. CHAPMAN, of Deep River, Conn.

MR. CHAPMAN'S ARGUMENT.

"Christ did not receive Christian baptism, but Jewish. This baptism was under the law, to consecrate him priest under the law, at 30 years of age; therefore if we follow his example we must wait till we are 30 years of age, and then be consecrated Jewish priest. If not—if he received Christian baptism, why did he wait till he was 30 years of age?"
REPLY.—If Mr. C. could comprehend why he himself was not born before his own mother was, he could answer this question without any assistance. But, as it is, Mr. Editor, you will please inform him that "the LAW and the prophets were UNTIL JOHN." Luke xvi. 16. Matt. xi. 12, 13. How then could Jesus receive Christian baptism "until John" began to preach the Gospel and to baptize, since John's preaching and baptizing are expressly called, "The beginning of the Gospel of Jesus Christ, the Son of God." Mark i. 1. How could he receive Christian baptism, before it was instituted—before the Gospel dispensation commenced—before any one was commissioned to administer this ordinance?

As Mr. C. has recently been preaching the law of circumcision, (notwithstanding Paul says the mouths of such preachers must be stopped, Titus i. 10, 11,) he may wish to know why it was that "Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin," (Gen. xvi. 24.) You will therefore inform him that the rite was not instituted till then; and that Abraham obeyed the law of circumcision as soon as it was given; just as our Saviour did the law of baptism. While you are about it, please inform him that for the like reason Aaron was not consecrated priest until he was 83 years of age.

But, says Mr. Chapman, "If Baptists intend to follow the example of Christ in baptism, why do they not wait until they are 30 years of age?"

If you can have patience to answer such nonsense, tell him it is for the same reason that he and his brethren of the circumcision do not wait till they are 99 years of age, before they follow the example of Abraham in circumcision, and then circumcise themselves, their servants, and their children, all at the same time. According to Mr. C. the disciples of Christ cannot follow his example in baptism unless they wait till they are 30 years of age! The descendants of Abraham could not follow his example in circumcision unless they waited till they were 99 years of age! The consecration of Aaron could be no example for the consecration of his sons to the same office, unless they waited till they were 30 years of age! What comforting doctrine this must be in respect to children who have a profane father, who listens to the father's profanity, shall imitate his profane example. But up steps Mr. Chapman, and exclaims, "Good lady, give yourself no uneasiness: it is not possible, in the nature of things, for your little son to imitate the profane example of his father until he arrives at his fathers age!"
Rabulissimus!

Concerning consecrating Jewish priests at 30 years of age, &c., I refer the reader to my preceding numbers. I will only say that he who cannot learn from the Bible the distinction between a "Priest" and a "Levite,"—that the law specified no age for the consecration of the former; and that the latter, when first purified to enter upon their work as servants to the priests, were numbered from 25 years of age and upwards, even until 50; that from the days of Moses to David they commenced their services at the age of 25; and from the days of David were numbered from 20 years of age and upwards, even until 50;—that cannot learn these things from the Bible is too far stultified by "magical faith" to be within the bounds of hopeful recovery. I will now therefore leave all such to "sport themselves with their own deceivings," until they are fully satisfied with "deceiving and being deceived."

DID JOHN ADMINISTER CHRISTIAN BAPTISM?

I use the terms "Christian baptism" and "Gospel baptism" in the same sense. To prove that the baptism which John administered was not Christian or Gospel baptism, Mr. C. referred to the writings of Robert Hall. In summing up his argument, he says, "I have proved from Robert Hall, a celebrated Baptist minister, that John's baptism was not Christian baptism."

To undeceive Mr. Chapman's good people, I will just state the facts. Robert Hall was, what is called in this country, an "Open Communion Baptist." He believed, and preached, and wrote, that all who had not been immersed upon a profession of their own faith were unbaptized; and that baptism was evidently designed to precede the communion. Still he pleaded for the admission of Pædobaptists to the communion—not as baptized—but as honest, ignorant, deceived, unbaptized brethren. That I do not misrepresent him, his works will show. To sustain this position, he took the ground that although baptism was designed to precede the communion, yet it was not an indispensable pre-requisite. To sustain this he ransacked all the Apostolic churches to find an example for admitting an unbaptized person to the communion; but finding none, he at last entered the "upper chamber," where the apostles, for the first time, are partaking the sacred emblems from the Saviour's own hands. Now what is to be done? Either his favorite theory must go down, or he must unchristianize the baptism which Jesus and his apostles received from the hands of John the Baptist—the very man sent from God to introduce this ordinance; and therefore make out that the chief officers of the new "kingdom" never submitted to the laws—never received one of its ordinances! He therefore, like Mr. Chapman, to save a rotten theory, takes that which the Holy Ghost calls "The beginning of the Gospel of Jesus Christ, the Son of God," and throws it back under the old dispensation as the ending of the law of Moses.

MORE ANSW.

For the Christian Secretary.

Bible Subjects.—No. 9.

A. N. 2275].—HISTORY OF JOSEPH.—Part First.—[A. N. 173]

The history of Joseph is always interesting. Like all other Bible subjects, it never grows tiresome by repetition. Joseph was one of the younger sons of the patriarch Jacob, and shared much in his father's affections. One distinguishing mark by which Jacob favored this lad, was, by making him a coat of many colors. This partiality which Joseph shared, procured for him the envy of his older brethren; so their hatred to him was excited by their father's love. They could not speak peaceably unto him. Joseph's dream about this time, was peculiarly remarkable and prophetic. He said to his brethren, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and lo, my sheaf arose and stood upright, and behold your sheaves made obeisance to my sheaf. On hearing this, his brethren drew the conclusion that he should reign over them. And he dreamed yet another dream, and told it to his brethren, and said, Behold I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me. From these providential and figurative tokens of future exaltation with which God favored him, his brethren reproached him with the unkind epithet of "the dreamer." So those who despise the favors and management of kind parents, are apt to manifest equal opposition to the direct appointments of the Lord. We will now follow young Joseph to the land of Dothan. He leaves his father's house for the last time, and goes in search of his brethren. When he sees them, he is glad. A father's care, and a brother's kindness, unite in his coming to them. But he came to his own, and they received him not. This is the heir, say they, let us kill him, and see what will become of his dreams. They cast him into a pit while they sat down to eat. How unkind! How inhospitable to their kind brother who was wearing in searching for them. For his love they were his enemies. So we see clearly that Joseph typifies the Lord Jesus Christ. While we neglect the Saviour, we resemble these cruel sons of Jacob. Now witness the scene. Finally Joseph was sold to a company of Ishmaelites for 20 pieces of silver. He was soon hurried away to Egypt, and sold as a slave to Potiphar, captain of Pharaoh's guard. "But God was with him."

Now see his brethren returning to their father. They had taken the coat of many colors from him. Yes, poor Joseph was out of sight of his affectionate

father, and his raiment was torn. They killed a kid, and dipped the coat thereof, and brought it to him, saying, We have found. Jacob knew his son's coat; an evil beast had devoured it, and he said, "Joseph is without doubt, rent his clothes and put sackcloth on his shoulders, and mourned for his son many days, down to the grave to my son's father wept for him."

But, following Joseph, we see and as the Lord blessed him, his affairs to him, and made a house. Here, through the son of the Lord was with him. There was a vile woman, he was committed to prison. The Lord was with him. There was a dream of the Butler and the dream of the Baker, and the interpretation was fulfilled. Finally, Joseph was promoted to be ruler over Egypt, and the fat and lean cattle were called for the prison. In this matter the Lord was with him. There was a famine, and the Lord was with him. There was a dream of the Butler and the dream of the Baker, and the interpretation was fulfilled. Finally, Joseph was promoted to be ruler over Egypt, and the fat and lean cattle were called for the prison. In this matter the Lord was with him. There was a famine, and the Lord was with him. There was a dream of the Butler and the dream of the Baker, and the interpretation was fulfilled. 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POETRY.

The Last Tear I Shed.

BY ROBERT JOSELYN.

The last tear I shed, was the warm one that fell
And I kissed thee, dear mother, and bade thee farewell;
When I saw the deep anguish, impressed on thy face,
And felt, for the last time, a mother's embrace;
And heard thy choked accents, impassioned and wild,
God bless thee forever, God bless thee, my child!

I thought of my boyhood, thy kindness to me,
When youngest and dearest, I sat on thy knee;
Of thy love to me ever so fondly expressed,
As I grew up to manhood, unconscious how blest;
Of thy praises when right, and thy chidings when wrong,
While wayward with passions unyielding and strong.

I thought of thy counsels, unheeded or spurned,
As mirth had enlivened or anger had burned,
And how, when by sickness all helpless I lay,
Thou didst nurse me and soothe me by night and by day,
How much I had been both thy sorrow and joy,
And my feelings overflowed, and I wept like a boy.

Years, years of endurance have vanished, and now
There is pain in my heart, there is care on my brow;
The visions of hope and of fancy are gone,
And cheerless I travel life's pathway alone.
Alone! alone, alone, though some kind ones there be,
There are none here to love me, to love me like thee.

My mother, dear mother, cold-hearted they deem
Thy offspring, but oh! I am not what I seem;
Though, calmly and tearless, all changes I bear,
Could they look in my bosom, the feeling is there!
And now, sad and lonely, as memory recalls
Thy blessing at parting, again the tear falls.

Holly Springs, Miss., Jan. 1841.

A Brighter World than This.

Oh! when I tread life's early ways,
Hope winged my fleeting hours;
I saw no shadow in her rays,
Nor serpent in her flowers;
I thought on days of present joy,
And years of future bliss,
Nor deemed that sorrow could alloy
So bright a world as this.

Alas! the fairy dreams I wove,
Soon from my fancy fled,
The friends who owned my tender love,
Were numbered with the dead;
Upon their pallid lips I pressed
Affection's parting kiss—
They left me for a world of rest,
A brighter world than this.

Nor did the spacious world supply
Those ties of opening life,
False was its mocking flattery,
Keen was its bitter strife;
And then I first began to look
For purer, truer bliss,
And loved to trace in God's own book,
A brighter world than this.

LAWS OF CONNECTICUT.

Public Statute Laws
OF THE STATE OF CONNECTICUT,
Passed May Session, 1841.

An Act in alteration of an act entitled "An Act for constituting and regulating Courts, and for appointing the times and places for holding the same."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That no commissioner appointed by any court of probate to receive and decide upon claims against any estate represented to be insolvent, or against the estate of any insolvent debtor assigned for the benefit of his creditors, shall be disqualified to discharge any duty as such commissioner, by reason of any relation by blood or marriage, or of kindred or tenancy to any person having a claim upon, or interested in such estate, if no objection be made on that account by any person claiming an interest in such estate as creditor, or otherwise, at the time of such appointment; provided nevertheless, it shall be the duty of the court of probate on the application of any creditor or other person claiming an interest as aforesaid, at any time before the time limited by such court for the exhibition of claims to remove any commissioner or commissioners so appointed who may be found to be within the degrees of relationship by blood or marriage, to any creditor or person interested as aforesaid, by the act to which this is an addition, constitute legal disqualification of a judge.

Sec. 2. If such relationship shall not be discovered by such creditor or claimant until after the expiration of the time limited for the exhibition of claims against the estate, application for such removal of such commissioner or commissioners, may be made to said court of probate at any time before the acceptance by said court of said commissioners report. And in case any commissioner shall be removed it shall be the duty of the court of probate to appoint other commissioner or commissioners, in the place of the person or persons so removed. And such commissioner or commissioners so appointed, being duly sworn by, shall, with the remaining commissioner or commissioners on said estate, if any there be, give due notice of the times and places of their meetings as the court of probate shall prescribe, and shall proceed to examine and allow such claims only as shall have been exhibited to the commissioners on said estate, within the period limited and allowed by said court of probate for the exhibition of claims against the same.

Sec. 3. Be it further enacted, That in all cases in which the commissioners or either of them appointed by any court of probate, to receive and decide upon claims against any such estate, shall for any reason be legally disqualified to act therein, the appointment and proceedings of such commissioner or commissioners shall not be void by reason of such disqualification being held to be void, but such appointment and proceedings before the acceptance of the report of such commissioner or commissioners, by the court of probate, may be set aside by such court, and shall be subject to appeal, by any person aggrieved, as in other cases.

Sec. 4. Be it further enacted, That in all cases in which any commissioner or commissioners legally disqualified as aforesaid shall have been appointed by any court of probate, and their doings returned to, and accepted by such court, without objection, and no proceedings shall have been had for setting aside the same and the time limited by law for appealing therefrom shall have elapsed, without such appeal, the doings of such commissioner or commissioners shall not be void by reason of any such qualification, be held to be void, but the same are hereby confirmed and declared valid to the same extent as they would be if such disability had not existed. But nothing herein contained shall be construed to affect any suit now pending, in which the validity of the proceedings of such commissioner or commissioners may be brought in question.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, May 27, 1841. WM. W. ELLSWORTH.

An Act in addition to an act entitled "An Act to regulate inspection of provisions and other articles of commerce."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That all pork in barrels or half barrels, intended to be exported to any market out of this State, shall be of swine well fattened and shall be distinguished and branded in the manner specified in the act to which this is an addition, by the names of clear mess, one Hog, prime or cargo pork: clear pork shall be packed only from hogs of superior quality, weighing not less than two hundred and fifty pounds, and shall consist of the rump and top of the shoulder, with the back bone and thin part of the flank taken out.

Sec. 2. That quality of beef which is denominated in said act "Prime Beef No. 1," shall hereafter be denominated "No. 1 Beef," which designation shall with the weight be branded on one head of each barrel and half barrel containing the same, in lieu of the brand now required in said act. The duties of inspectors and packers and the penalties and forfeitures for any violation of the provision of this act, shall be in all respects the same as if the denominations herein designated had been originally specified in the act to which this is an addition.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, May 20, 1841. WM. W. ELLSWORTH.

An Act in addition to an act passed in 1840, entitled "An Act in addition to an act entitled an act for the regulation of Civil Actions."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That in all cases in which any personal property taken on warrant or execution prior to the first day of August 1840, has been sold pursuant to the posting of the officer at the end of twenty days from the day of such posting as well as the day of sale, and in all cases in which, since the first day of August 1840, any personal property so taken, has been sold pursuant to the law in force prior to that date, at the end of twenty days from the time of posting such sales, if in all other respects legal, shall not be deemed invalid by reason of such erroneous computation and posting but the same are hereby confirmed and declared to be valid in law. Provided, nevertheless, that nothing herein contained shall affect any suit commenced before the present session of the General Assembly, in which the validity of any such sale may be brought in question.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, May 25, 1841. WM. W. ELLSWORTH.

An Act in addition to an act, entitled "An Act relating to the Collection of Executions against Turnpike and Toll Bridge Companies."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever a Receiver of the Tolls of any Turnpike Company or Toll Bridge Company has been, or shall be appointed pursuant to the provisions of the act to which this is an addition, such portion of the Tolls collected by said Receiver, as the Judge of the County Court, in the County where the gate at which such Tolls are collected is situated, shall from time to time, order and direct, shall be expended in the necessary repairs of the road or bridge for passing which, the said gate is authorized to be erected. And the said repairs shall be made by such person or persons as said Judge may appoint for that purpose.

Sec. 2. And said Judge shall adjust and settle the accounts of such Receiver at such times as he may deem expedient; and thereupon order the unexpended balance in his hands to be paid the creditor or creditors in the Execution, until the sums mentioned therein for debt and costs, and the interest thereon, together with the officer's fees for serving the same, shall have been fully paid and satisfied.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, May 25, 1841. WM. W. ELLSWORTH.

An Act in addition to an act entitled an act for the settlement of Estates, testate, intestate and insolvent.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever the executor of any last will and testament, or the administrator of the estate of any deceased person has died or resigned, or been removed from said office of executor or administrator, or shall hereafter die, resign, or be removed from such office before the settlement of the estate of such deceased person shall have been fully completed, the Court of Probate to which the settlement of such estate may appertain, may appoint an administrator in the place of such administrator, or an administrator who shall have died, resigned or been removed from office as aforesaid, notwithstanding the time by law limited for the granting of administration upon such estate shall have expired before such appointment.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, May 25, 1841. WM. W. ELLSWORTH.

An Act in addition to an act entitled an act concerning Lands.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That no award of arbitrators hereafter made purporting to give the right of title, or boundary of any tract of land shall be admissible as evidence for the proof of such right, title, or boundary, unless the submission of the parties to such arbitration be under their hands and seals, attested by two witnesses and acknowledged before a magistrate, or other proper officer, in the manner required by law for the acknowledgment of deeds; nor unless such award be in writing and under the hands and seals of the arbitrators.

Sec. 2. Every such submission and award shall be recorded at length by the register or Town Clerk of the Town where such real estate lies, and shall not be accounted good and effectual against any person or persons, but the parties to the same and their heirs, unless recorded as aforesaid.

Sec. 3. This act shall not be so construed as to ratify or impair, or in any way affect any award heretofore made.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, May 20, 1841. WM. W. ELLSWORTH.

An Act to amend the charter of the City of New Haven.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the court of common council of the city of New Haven, shall have power from time to time, as public convenience may require to designate and fix the width, course, height and level of gutters, in, and upon the streets and high ways in said city, and to cause the same to be paved at the expense of the adjoining proprietors, and the several provisions of the act regulating the side walks in the cities of Hartford and New Haven, and Middletown, are hereby extended to and shall govern the proceedings of said court of common council in relation to gutters, except so far as the same may be inconsistent with the provision of this act.

Sec. 2. The act to amend the charter of the city of New Haven, passed May Session 1840, is hereby repealed. Provided, nevertheless, that this act shall not be in force, unless the same shall be assented to by the Mayor, Aldermen, Common Council and Freemen of said city, at a meeting legally held for that purpose, and the evidence of their assent transmitted to the Secretary of this State, to be recorded in the public records thereof, on or before the first day of August 1841.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 9, 1841. WM. W. ELLSWORTH.

An Act in addition to an act entitled "an act for constituting and regulating Courts, and for appointing the times and places for holding the same."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the town of Portland shall be, and constitute a part of the Probate District of Chatham.

the second Tuesday of June A. D. 1841, and all business matters pending before said court, shall be proceeded with, heard and determined at said session, to be holden on said first Tuesday of July A. D. 1841.

Sec. 3. This act shall be in force from the passage thereof.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 9, 1841. WM. W. ELLSWORTH.

An Act to constitute the town of Ridgefield a Probate District.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the town of Ridgefield be, and the same is hereby constituted a Probate District, by the name of the District of Ridgefield. Provided, however, That all matters and business begun or entered in the Court of Probate for the District of Danbury, shall be completed therein, in the same manner as though this act had not been passed.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 10, 1840. WM. W. ELLSWORTH.

An Act in alteration of an act entitled an act for constituting and regulating Courts, and for appointing the times and places of holding the same.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the town of Canton be, and the same is hereby constituted a Probate District, by the name of the District of Ridgefield. Provided, however, That all matters and business begun or entered in the Court of Probate for the District of Danbury, shall be completed therein, in the same manner as though this act had not been passed.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 7, 1841. WM. W. ELLSWORTH.

An Act to provide for the Organization of the General Assembly.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That it shall be the duty of the presiding officer in the meeting of electors in the respective towns in this State for the choice of Representatives to the General Assembly, to make returns to the Secretary of State of the name or names of the elector or electors who may have been chosen, by entering the same on the certificate of votes for Senators now by law required to be made and transmitted to the said Secretary.

Sec. 2. Whenever the Representative or Representatives of any town shall be chosen at an adjourned elector's meeting, it shall be the duty of the presiding officer, within two days thereafter, to cause a certificate of the election of the person or persons so chosen to be deposited in the post office in such town, or, if there be none, in the post office of an adjoining town, directed to the Secretary of the State.

Sec. 3. It shall be the duty of the Secretary of State, before the meeting of the General Assembly, to make a roll of the members of the House of Representatives whose names shall have been returned by the presiding officers of the electors' meetings in manner aforesaid, or (in case of omission of such return) of whose election he shall receive the certificate of such presiding officer at any time before the roll of the names of the members of the House of Representatives is made, and he shall arrange in the order of the respective counties as heretofore customarily practised; and a certified copy of the roll so prepared from the certificates of the presiding officers of the electors' meeting shall be delivered by the Secretary to a member of the House of Representatives for the use of the House in the organization thereof.

Sec. 4. It shall be the duty of the Secretary of State to prepare for the use of the Senate, before the meeting of the General Assembly, a like roll of the members of the Senate whose election shall have been duly canvassed and declared by the board of canvassers, as provided in the Constitution of this State.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 10, 1841. WM. W. ELLSWORTH.

An Act in addition to an act for constituting and regulating Courts, and for appointing the times and places of holding the same.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever in any county where more than one term is by law designated for holding the Superior or County Courts therein, the state of the business pending in such Courts shall require an adjournment of the same pursuant to the 15th and 18th sections of the General Statutes, a like roll of the members of the Senate whose election shall have been duly canvassed and declared by the board of canvassers, as provided in the Constitution of this State.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 10, 1841. WM. W. ELLSWORTH.

An Act in addition to an act entitled an act providing for the Collection of Taxes.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the several provisions of the act passed in 1832, entitled an act in addition to an act entitled an act providing for the collection of taxes be, and the same are hereby re-enacted and extended to all cases to which the same would be applicable if said act were now first enacted. Provided, That no claim which is the subject of any suit or action now pending shall be in any manner affected by the provisions of this act.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 10, 1841. WM. W. ELLSWORTH.

An Act in addition to an act entitled an act for constituting and regulating Courts, and for appointing the times and places of holding the same.

Be it enacted by the Senate and House of Representatives in General Assembly convened, Sec. 1. It shall be the duty of the clerks of the Superior Court, within one week after the termination of the winter or spring term of said Court in their respective counties, to transmit to the Chief Judge of the Supreme Court a list of cases pending for trial in the Court of Errors next to be holden in their several counties, with the names of the attorneys of record in each case, together with such other information as they may possess as to the number of trials expected to be had at the next term of said Court; and if upon such return the Chief Judge shall deem it expedient, he may, at his discretion, order that the cases which do or may stand for trial in any County shall be tried in some adjoining County to be by him designated, during the time said Court of Errors shall hold their session in the county so designated; notice of which order shall be given by said Judge by causing a copy thereof to be deposited in some post office convenient to him, and directed to said clerk to be transmitted by mail, and a like notice to be published in some public newspaper printed in the county from which said cases are to be removed, or if there be no newspaper printed in said county then in a paper printed in some adjoining county, at least four weeks before the session of said court in which said trials are to be had; and the Supreme Court of Errors may thereafter proceed to hear and render judgement and issue execution in said cases in the county so designated, as they now may do in the county where said cases originated; and upon notice of the result from the presiding Judge, the clerk of the county from which said cases were transmitted may enter up judgement and issue execution in said cases in the same manner as if judgement had been rendered in said county.

Sec. 2. From and after the 1st Tuesday in August next, all writs of error brought to the Supreme Court shall be served and returned to the clerk of said court at least thirty days before the sitting of the court to which the same are made returnable, and being returned may be transmitted to an adjoining county for trial in the same manner as cases arising on motions in error or motions for a new trial.

Sec. 3. And said Supreme Court of Errors may make such further rules as may be necessary to carry more fully into effect the provisions of this act.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 9, 1841. WM. W. ELLSWORTH.

Ministers in the State of New York are ineligible to civil or military office, and their property is not liable to taxation, unless it exceeds \$1500.

CONTENTMENT.—Can any man charge God that he hath not given him enough to make his life happy? No, doubtless, for nature is content with a little, but when we might be happy and quiet, we create trouble to ourselves.

Theological Libraries.

Important to Clergymen and Theological Students.

NO Theological Library can be considered as complete while it is destitute of the works of such men as How, Burrow, Bates, Sherlock, Charnock, Taylor, &c. &c.—Yet a complete collection of their works, (owing to their scarcity, and the high price demanded for them,) is rarely to be found in the Libraries of the Clergy, or even in those of our Theological Institutions. The same destitution existing in Great Britain, induced the Rev. A. J. Valpy, Editor of the Greek Septuagint, The Family Classical Library, &c., in Connection with the Rev. T. S. Hughes, D.D., examining Chaplain to the Bishop of Peterborough, &c., to commence a re-publication, in an abridged form, of the writings of the Old Divines. The object of abridging was to reduce the bulk and price of these works so as to place them within the reach of every minister and theological student, and at the same time preserve their marrow and fatness.

"The mode pursued" (we quote one from numerous commendatory notices of the work by ministers and the religious press in England) "is to present the skeleton of the discourse only, retaining the order, the arguments, and as it were, the key notes of the original. The abridgement reads continuously and preserves the effect of a whole."—Spectator.

The above very valuable work the subscriber proposes to republish in this country, should sufficient encouragement be given.

CONDITIONS, &c.

1. The work will be issued under the title of the Reprint of the Old Divines, as soon as 300 subscribers are obtained.
2. It will be printed on good paper, with type and page similar to the North American and Christian Reviews.
3. It will be issued quarterly, each number to contain at least 132 pages.
4. At the close of the writings of each Divine, an Index containing a list of the texts and subjects will be furnished.
5. The Reprint, for the purpose of placing it within the reach of every clergyman and theological student, will be put as follows: \$2 per annum, single copy, to ministers, and two copies for \$3, to beneficiaries of Education Societies, and indigent students.

N. B. Students, as above, in any theological institution, shall receive 7 copies for \$10, and an additional copy to the person acting as agent.

As an impression has been made that the Reprint was designed to be a republication of the entire works of the Old Divines, without abridgement, Editors connected with the religious press, by giving the above a few insertions would confer a favor upon the subscriber and the public. Those who will do this and forward a single copy of their paper containing the Prospectus, shall receive the work for one year, or \$2, the amount of the subscription.

* All communications must be directed, franked or postage paid, to B. BAKERLY, North Springfield, Vt.—Write a line like the following and any post Master will frank it.

By request of (here insert your own name) I forward your name as a subscriber to the "Reprint of the Old Divines." You will direct his copy to (here give your post office address.) Let the Post Master sign and frank it.

North Springfield, Vt., April 19, 1841.

New Publications.

BY the New England Sunday School Union. Lessons of Profit and Stories of Truth. Peep from my Window, or Scenes in the Street. Happy Employment or Trying to be Useful. The Stolen Apple, a story of Truth. Contentment. Stories on Temperance. All the above named books are written in an easy and happy style, and will be found to be a valuable accession to the Sabbath School Library.

THE BEREAVED FAMILY, or Narrative of Recent Successive Deaths in a Minister's Family. This narrative is from the pen of a Scotch Clergyman, who was himself the subject of the bereavements here described. Out of a family of seven children, four sickened and died in the short space of six weeks. The most of these loved ones gave pleasing evidence of piety. The book will be found interesting to all classes. It has been very highly recommended as an admirable manual for the afflicted, especially to those parents who have been called to bury their children.

THE CONVERTED SOLDIER, or memoirs of Josiah McWinnie. The subject of these memoirs was at the time of his death a member of the New York Theological Institution. At the age of 18 years, he enlisted as a soldier in the British army, and was engaged in the service for several years, during which time he experienced religion. The abounding grace of God as displayed in his conversion, and the events of Divine Providence, by which he was led to abandon the life of the soldier, and turn his attention to the work of the Gospel ministry, and an uncommon consecration to the service of Christ, renders this book one of unusual interest and merit.

It is embellished by a striking likeness of Mr. McWinnie.

Several new volumes in press which will shortly be published.

Depository, 79 Cornhill, H. S. WASHBURN, Agent.

A. F. HASTINGS is now prepared to exhibit the A. F. Hastings stock of new and fashionable GOODS he has ever been able to offer.

In Cloths, Cassimeres, Satinets and Vestings, he can offer the best styles and fabric at 25 per cent. reduction from old prices.

Large assortment of goods designed for gentlemen's and boys spring and summer wear, consisting of Worsted Linen and Cotton fabric.

Silk goods in great variety; some good plain black, dark and light colors at 50 cents. Also, Plaids, Stripes, &c.

Prints and Lawns as handsome and cheap as any in the city—probably more so.

Mouslin de Laines and Challies, a splendid assortment.—Shawls in real and imitation Broche, at two-thirds the regular prices; fancy Hdks; ladies and gentlemen's Cravats; Scarfs.

Assortment Irish Linens, prices from 2s. to 8s. 3d.; Russia Sheetings, &c.

Linen Cambric Hdks. from 1s. to \$1.

Very good blue black and colored ribbed Hose, at 25 cents the pair.

Gentlemen's, ladies and children's super Cotton Gloves at 12 1/2 cents per pair.

Draw, pink, blue and white Bonnet Lawns.

A few splendid Bonnet Ribbons, that the ladies say are very cheap.

Umbrellas, Parasols, Sun Shades, &c.

Purchasers in search of bargains will find it for their interest to call at 219 Main-street.

April 9.

Notice.

THE subscribers having given up the Retail Dry Goods business in this city, have rented the store formerly occupied by them for the same business, to Messrs. Swift and Williams, and can most cheerfully recommend them to their former customers, together with all those wishing to purchase Dry Goods, believing that they will be able to sell on as favorable terms as any other house in this city.

BARROWS, HASTINGS & CO. 6w52

REMOVAL NOTICE.—BARROWS, HASTINGS & CO. have removed from 265 Main st. to No. 17, Asylum st. where they are now prepared to transact the Wholesale Staple and Fancy Dry Goods business, on the most reasonable terms. Our stock is new and desirable; we therefore invite those wishing to purchase Staple and Fancy Dry Goods at Wholesale, to give us an early call, and examine our stock, which is not surpassed by any in this city.

March 1, 1841.

ETNA INSURANCE COMPANY.

Incorporated for the purpose of securing against loss and damage by Fire only.

SECURED and vested in the best possible manner—Offer to take risks on terms as favorable as other offices. The business of the Company is principally confined to risks in the country, and therefore so detached that the capital is not exposed to great losses by sweeping fires. The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,
Thomas C. Brace, Stephen Spencer,
Thomas Belden, James Thomas,
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SIMEON L. LOOMIS, Sec'y.

The Etna Company has agents in most of the towns in the State, with whom insurance can be effected.

HARTFORD Fire Insurance Company.

Office north side of State Street, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to merit the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

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S. H. Huntington, Julius S. Morgan,
H. Huntington, Jr. Ezra White, Jr.,
Albert Day.

ELIPHALET TERRY, Pres't.

JAMES C. BOLLES, Sec'y.

PROTECTION Insurance Company.

Office south side of State street, twenty rods east of the State House, Hartford.

THIS Company was incorporated by the Legislature in connection with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire or marine risk, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

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